KULLO –NAFSIN ZAIQATUL MAUT

Who-so-ever has come into existence has to taste the ordeal of death, since no living being is Immortal.

Day by day efforts are being made for the betterment of living persons but very little attention has been paid to those that are deceased. In some large cities of Islamic countries, work has however been done, but it is not enough. A lot of work still requires to be done. It can well be imagined as to how many problems are being faced in villages and other places in performing the funeral bath and burial process of a deceased. Performance of funeral rites according to one's faith is a basic human requirement.

We, belonging to **FIQA-E-JAFFERIA** (**ASNA ASHARI**) at times face tremendous problems in the matters of funeral rites. A question arises in my mind "**Why is it so**." The reply may come, "It is due to the non-awareness" of the reasons of lack of interest, or feeling of shame in conducting these right or the fear of a dead body. May I draw your kind attention towards the facts that the performance of funeral rites is mandatory i.e. "**WAJIB-E-KIFAI**". It is binding on every **SHIA** Muslim to learn and to know how to perform funeral rites according to **SHARIA** and for such neglect; each one of us will be answerable to almighty God as to why he failed to perform these properly.

I can never forget the sad day of my life when in 1994 just four days after **AASHOORA** I came to know that a **SHIA** momin did not obtain his funeral rites according to his belief since his family members were not aware of these and no **SHIA** could be made available who had the knowledge of funeral rites. Now who is responsible for such a situation?

I just take a minute in saying that we are all equally responsible. As to why community members are not educated in this respect, is it not true that where as we put great efforts in making ourselves rich to richer, do we pay attention to the subject of funeral rites.

However An INSTITUTION TAJHEEZ-O-TAKFEEN in the name of **MUFID IDARA TAJHEEZ-O-TAKFEEN TRUST** was established, which started doing some work in this respect. Initially booklets, leaflets, audio & video cassettes were prepared and distributed free for creating awareness of these things. Like bath, coffin & entire funeral rites to the masses.

After coming to know that at some places people were completely ignorant in preparing the coffin or they faced much difficulty in obtaining the same, keeping in view the problems of the bereaved family, the INSITUTION started preparing coffins in such a way that a family of the deceased would not face problems in the preparation of the coffin. Every piece of cloth bears a sticker for its use. Moreover, complete instructions are printed on the plastic bag in which the whole is packed. According to the instructions laid down in the book titled **"Give a proper coffin to your deceased."** The IDARA has prepared ladies and gents coffin of a good cloth, in three

different sizes medium, large and extra large. i.e. 60'', 72'', and 84'' in width. As a matter of fact, 3 pieces i.e. Loin, Tunic and Sheet. are obligatory, but this IDARA has put some more optional cloth. like wrapping cloth for Thighs, the Unstitched trouser, Shahadet Nama, Turban for gents (Ammama) Maqna for ladies cloth for covering hairs etc.

All the cloth used in coffin is in good sizes without any joints.

These are as follows:-

1- On the tunic that is the (unstitched shirt) SURA-E-YASEEN, all four QULS, and DUA-E-NAD-E-ALI KABIR are printed in good writing with zafran coloured ink.
2- The Raan petch (unstitched trouser) duly torn open for wrapping the legs.
3- The Loin that is the wrapping cloth for wrapping from belly to ankle.
4- Ladies and gents Shahadat Nama duly printed in zaffran color is also available.
5- Maqna that is the cloth for wrapping the hairs of the ladies duly printed with the names of the PANJETAN PAK, in saffron colour along with AAYATUL KURSI is also available.
6- On the upper sheet DUA-E-JAUSHAN KABIR, very nicely printed, is available.
7- Forehead strips having the names of PANJETAN PAK is also available.
8- The main Wrapping sheet with no joint is also available.

In short, every item which may be required both in bath and funeral rites, like camphor, private parts covering cloth, soap, mittens, cotton roll DUA-E-NOOR etc are all available in the coffin package.

These arrangements are only under taken with the intention to give maximum facilities to the aggrieved family.

NOW INSTRUCTIONS REGARDING A DYING PERSON

Please clean the body before death, if possible. At the last moment when it is felt that the person is about to die, please straighten the fingers, hands, legs and lay the person on his or her back facing the soles of the feet towards the QIBLA. For the bath and NAMAZ, the dead body should be laid in the same way.

Permission of course must be taken by the successor for all these processes.

1- Remove all the artificial items like rings, teeth, contact lenses, medical equipment if, any, from the body.
2- It is also requested that Islamic fundamentals i.e. acknowledgement of the oneness of Al Mighty God, Prophet hood of Holy Prophet (PBUH), all the twelve Imams and other principles of faith should be spoken to a dying person in such a way that he should understand it. Please keep on repeating these till death. It is also very essential for the persons gathered there to recite the QURAN PAK, in particularly SURA-E-YASEEN, SURA-AL-AHZAB, and AAYAT-UL-KURSI to the person who is undergoing the pangs of death. It is also necessary to recite Qurane Pak and Surahs to the dying person in such a way that he or she understands it. These recitations should be carried out till death occurs.

If however great difficulty is being experienced during the departing of the soul from the body, the person may be taken to the place where he or she normally offers his or her prayers.

It is abominable to leave a dying person alone or to place any things on the person's belly. To talk and cry much or to let only women remain with the dead body who have to take a bath of JUNUB or HAIZ is abominable.

The last moments of the dying person are very crucial. People must forgive the dying person, their slight trespasses as this action is much liked by Almighty Allah. If possible, induce the dying to offer apologies to the Almighty because bright chances are there that the Almighty may forgive the dying. According to the (SHIA) belief, the first and the present Imam come to the dying person, so one must pay great respect to these invisible personalities.
Now we come to the:

ORDERS FOR THE PERFORMANCE OF FUNERAL RITES OF A DEAD PERSON

1- Make haste and perform the funeral rites. Permission for funeral rites must be obtained from the successor of the deceased.

It is advised to close the eyes, mouth, (lips) straightened the feet & hands of the diseased, tie the chin and the body should also be covered with a cloth.

If the dead person is a pregnant lady and the baby is alive in her womb, with medical help the baby may be taken out, and the body of the woman be sewed up.

Giving the bath and shrouding of a Muslim who is dead, offering Namaz Janaza and burying the dead body at the earliest, is obligatory for every body, for every adult Muslim, even though the corpse may or may not be of a SHIA. However if it is carried out by some one, others are absolved from the responsibilities but in case nobody discharges these funerary responsibility then all those who had knowledge about the death of the person would be held responsible. The funeral bath shrouding and burying of the corpse should be according the faith of the person correctly as laid down in the book of Sharia.
It may be a source of solace for the dead body that the bath-shrouding etc be carried out by the blood relatives of the dead person.

1. It is obligatory to give the bath to the dead body thrice.
2. The **First bath** should be with water mixed with Beri leaves)
3. The **Second bath** should be with water mixed with camphor
4. The **Third bath** should be with plain water.

Please understand

That charging money for bathing a dead body is absolutely forbidden.

Now these are the procedures:-

1- Take the dead body to the bath table or platform very very gently.
2- Lay down the deceased on the bath table on its back facing the soles of the feet towards the QIBLA.
3- Remove the clothing of the deceased very gently and nicely.
4- Do not make the dead body completely naked.
5- A moral binding is imposed on the persons, present during the bath that attendants should resolve never to talk about any defect of the dead body or to pass any mocking or insulting remarks on the deceased

Spray air freshener, so that the attendants may not comment on the bad odours, if any, which may emanates from the body.

Before removing the trouser put a piece of cloth on the lower portion of the body in order to cover the private parts.

At the time of removal of the trouser, efforts should be made that any dirt or foul matters in the trouser should not be visible to the attendants. It is a mark of respect to the dead body.

Once the clothes of the dead body are removed, in order to give the bath as a precaution the person who is giving bath must put on surgical gloves then washing gloves and over these gloves mitten should be put on. Use the suds and the foam of a non-greasy soap. Prefer not to apply the cake directly to the body due to hardness of the cakes, but apply the cake if necessary required ever so gently.

Before giving the proper bath, clean the entire body by making the body wet and clean the lower portion in a way that one person should raise the deceased legs a little high and clean foul matter if any. While lifting the person turn his or her face on the other side and it is better to recite AL–AFV. Discharge the water under the cloth from the navel side then with the help of cotton remove the dirt, foul matter if any from the thighs and hips; and keep on doing so by changing the cotton till the cotton becomes spot less. Then clean the entire portion from navel to thighs with the suds of the soap. Once the lower portion is completely cleaned, then change the mitten and the covering cloth. Be careful while changing the covering cloth, not to make the body naked. Two persons will spread a cloth just to 2 to 3 inches high over the previous cloth and the first cloth is then removed from the side. Drop the second one on the same. Now from the top to bottom clean the body very gently & softly by the suds of non-greasy soap. Keep the action of cleaning in a circular fashion way. Remove the filth from the body especially from the back portion of the body as also the filth from the nails and around the ears. Remove nail polish if any with the help of a nail polish remover. Do not cut any thing from the body whether these are dead skin, nails or hairs once you become sure that the body is completely cleaned and no discharge or dirt is there, then start the main bath.

THE WASHES

Here is the procedure of the washes i.e. main bath.
According to the book, these are of three types.

1 - First Bath

Bath from the water with a little mixture of Beri leaves. (Take some leaves from Beri tree – slash them crush them with the help of the hand and mix the juice in the water but such that it should not be changed in look, in smell and in taste.

2 - Second Bath

The Bath with Camphor water. Mix the camphor in the water so to that extent that the water may not change its look, taste or smell.

3 - Third Bath

The third and the final bath is with plain water.

Before giving the first bath say.
Giving the orderly the (serially) bath with the Beri water to this deceased in the name of god.

First of all flow the water or wash the head, face, ears etc. upto the neck. Make sure that the water makes wet all the parts of head, hairs, ears, back of the head upto the neck. Then flow the water on the right part of the entire body from the top of the shoulder to the toe. Upper & lower side of the body should be wet. The water should be allowed to flow from top to bottom without a break.
The same action should be repeated on the left side of the body. Now the first bath is over.

Second bath i.e. bath with the camphor mixed water say,
"Giving the serial bath of camphor water to this deceased in the name of Allah.

Again flow the water on all parts of the head, ear, nose, and skull right upto the neck.

Then on the right wing of the body from top to the bottom. i.e. Shoulders, Chest, Belly, Thighs, Calf, Toes, Heels, upper & back bottom should be made wet.

The water should flow from upwards to down wards with out a break.

The same action will be repeated on the left side.
Now the second bath is also completed.

Third & the final bath:

Say: - giving a serial bath with pure water to this dead body in the name of Allah.

Repeat the entire action: -

First head, then right side and then left side as before.
Now all the baths are completed.
Then dry the body with a piece of cloth.

ORDERS REGARDING EMBALMMENT WHICH IS CALLED HUNUT

For the embalmment the procedure is as follows:-

Put enough cotton on the private part to conceal and then remove the original cloth.

1 It is obligatory after bathing a dead body to sterilize viz. to apply camphor on its forehead, both on the palms, both the knees and both the great toes of its feet. Furthermore, applying camphor on the nose of the dead body is recommended. The camphor should be powdered and fresh. If its essence is lost because of it's old, it will not serve the purpose.

2 The obligatory precaution is that camphor should first be applied on the forehead of the dead body. As regards the other parts of the body mentioned above, it is not necessary to observe any particulars sequence.

3 It is better that the dead body is embalmed before it has been shrouded, although there is no harm in embalming it while it is being shrouded or even after it has been shrouded.

4 It is not permissible to embalm a person who dies putting on EHRAM For UMRA and HAJJ, except when he is wearing EHRAM for HAJJ and dies after having completed SAI.

5 It is unlawful for a woman to perfume herself if her husband has died and her IDDAH has not been completed.

6 The obligatory precaution is that, perfumes like musk, ambergris and aloes-wood (UD) are not applied to the dead body and these things also should not be mixed with camphor.

7 It is recommended that some quantity of TURBATUL HUSAYN i.e. the soil of the land around the shrine of Imam Husayn be mixed with camphor, but it should not be applied to those parts of the body, where its use would amounts to disrespect. It is also necessary that the quantity of Turbatul Husayn is not that when it is mixed with camphor the mixture may not be called camphor.

8 If camphor is not available or the quantity available is sufficient for bathing purposes only, it is not necessary to then embalm the dead body. And in case it is in excess of the requirement for bathing but is not sufficient for embalming all the seven limbs, it should, on the basis of precaution, be applied on the forehead of the dead body first and the remainder, if any, should be applied to other parts. After having completed this now put enough cotton on the private part and then remove the cloth. After that the dead body is to be put on Kafan.

SHROUDING OF A NORMAL DEAD BODY I.E THE KAFAN.

Do please understand that looking and viewing the private parts of a dead person is a sin.

While giving the bath or shrouding, it should be taken into consideration that the body may not become completely nude. After the bath please cover the private parts by putting cotton on it in the same way i. e. lift the cloth a little bit and put the cotton so that the private parts are not visible.

A Muslim should be shrouded in three pieces, which are obligatory.

1. **Tunic**
2. **Loin**
3. **Sheet**

It is preferable if some pieces of cloth are given like the Raan petch i.e. for wrapping the Legs up to the ankle

The Ummama (turban for gents)

Maqna (for wrapping on the head of ladies)
And the Dopatta for ladies, to hide hiding the hairs and the chest etc.

First of all lay down the cloth strip about the mid portion of the body, over which the main sheet should be laid.

The size of main wrapping sheet should be such that it may be tied up at the head side as well as at the feet and the breadth should be such that the edges should over lap.

Lay the tunic on the upper portion of the sheet, and the tunic size should be as such that it may cover the entire body from the top of the shoulder to the middle of the calf i.e. (back & front of the dead body) but it is better it is upto to the feet. Tear the cloth in the center in such a way that the body's head may get in. Roll the upper cloth of the tunic in such a way that when the body is put on tunic its upper part of cloth would cover the dead body.

Lay down lower cloth on it in such a way that it may be easy for wrapping the dead body from the navel to the knees, but it is better if the cloth may cover it from chest to the feet.

On the loin cloth the Raan petch (for wrapping the Thighs and Legs) be laid in such that its breadth be the size that it could be tied around the belly and in length it should be of the size so that it could be wrapped along the legs up to the ankle.

This cloth is rent into two parts (from bottom up to hips).

Put the cotton on Raan petch in such a way that when the dead body is placed on the coffin the hips rest on the cotton.

If the dead body is of a lady, then put a cloth on the tunic at the place where the body’s chest comes up. In breadth it may be of the size that it easily covers the chest of the lady and in length it could be wrapped around the chest by over lapping its edges.

The cloth of the shroud should not be so thin that the body is visible
If the shroud of the deceased becomes impure due to any reason, then the impure portion should be washed or cut out or the cloth be changed.

Now place the dead body on the coffin very gently.
First tie up the Raanpetch like the clouts Tie it on the belly and take out the separated cloth by covering the private parts and then wrap the legs separately up to the ankle.

Then wrap the loin i.e. wrapping cloth from chest to ankle
Then clothe the upper part of tunic on the dead body.

If the dead body is of a lady then first wrap the cloth around the chest as to cover the chest private parts.

Put strings & leaves near the chest on the sides.

If she is a lady tie her head & hairs with the Maqna for covering it then another piece of cloth for the hair up to the chest.

For the gents tie a turban in such a way that its edge goes round the neck. Thah-tul hanak. Put shahadat nama on the chest etc.

First wrap the sheet by over lapping to another and tie the body from the center and then from the feet & then from the head.
Now the dead body is ready for the funerary prayers.

ORDERS REGARDING FOR THE FUNERARY PRAYERS OVER THE DEAD BODY

It is obligatory to offer prayers over a Muslim's dead body. Who has come up to the age of 6 years.

If the deceased however has not come to the age of 6 years, then offering prayers for the dead body with the intention of Riza i.e. the pleasure of Allah) is of no harm. However offering prayers over a still born baby is not however recommended.

Prayers for the dead body would be offered after it has been bathed embalmed and shrouded.

While offering prayers for the dead body, it is obligatory that the body be laid on its back and its head be on the right side of the person who is offering prayers and the feet on the left side. The persons offering the prayers should face Qibla. If the dead body is a male, the Imam who is leading the prayers, alone should stand behind the middle part of the dead body and if it is a female the Imam should stand behind the chest. The Imam should be so closed to the coffin that if the wind blows, the dress of the Imam leading the prayers should touch the coffin.

The prayers should be offered bare footed.

It is not obligatory for the persons who are offering prayers over the dead body to have performed the ceremonial bath or ablution or tayammum, but however if one does the same it is to be preferred.

Before the start of the prayers for the dead body it is better that some body says "AS-SALLAT" three times loudly.

Persons should offer the prayers with the intention of complying with commands of Allah and while making an intention to offer the prayers, should specify the names of dead body incompliance with the commands of Allah.

This prayer is offered in congregation.

The Imam should recite Takbirs and supplications loudly and those offering the prayers with the Imam should recite in a low voice
One should raise hands up to the ears while saying every Takbir.
Any woman (in her menses) if participating in the prayers, will stand alone and not join with the congregation.

There are 5 Takbirs i.e. saying of Allahu Akbar in the prayers offered over a dead body and it is quite sufficient if a person recites those 5 Takbirs:

After making intention to the prayers in the first Takbir the Imam should say,

There after he should pronounce the 5th Takbir and (DUA-WA FATEHA).

1st Takbir:-

اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّااللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ

وَاَشْهَدُاَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ

اَرْسَلَهٗ بِالْحَقِّ بَشِيْراًوَّنَذِيْراً بَيْنَ يَدَيِ السَّاعَةِ۔

2st Takbir:-

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍوَّآلِ مُحَمَّدٍ

وَّبَارِكْ عَلٰى مُحَمَّدٍوَّآلِ مُحَمَّدٍ

وَّارْحَمْ مُحَمَّداًوَّآلِ مُحَمَّدٍ

كَاَفْضَلِ مَاصَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ

عَلٰى اِبْرَاهِيْمَ وَاٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

وَصَلِّ عَلٰى جَمِيْعِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ

وَالشُّهَدَآءِ وَالصِّدِّيْقِيْنَ وَجَمِيْعِ عِبَادِاللّٰهِ الصّٰلِحِيْنَ۔

3[rd] Takbir:-

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

اَلْاَحْيَآءِ مِنْهُمْ وَالْاَمْوَاتِ

تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ

اِنَّكَ مُجِيْبُ الدَّعَوَاتِ

اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔

4[th] Takbir: -

اَللّٰهُمَّ اِنَّ هٰذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ

نَزَلَ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ

اَللّٰهُمَّ اِنَّ لَانَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ مِنَّا

اَللّٰهُمَّ اِنْ كَانَ مُحْسِنًا فَزِدْ فِى اِحْسَانِهٖ

وَاِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهٗ

اَللّٰهُمَّ اجْعَلْهُ عِنْدَكَ فِى اَعْلٰى عِلِّيِّيْنَ

وَاخْلُفْ عَلٰى اَهْلِهٖ فِى الْغَابِرِيْنَ

وَارْحَمْهُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

5th Takbir and Dua: -

Funeral Prayers for Ladies

1th Takbir: -

اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّااللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ

وَاَشْهَدُاَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ

اَرْسَلَهٗ بِالْحَقِّ بَشِيْراًوَّنَذِيْراً بَيْنَ يَدَيِ السَّاعَةِ۔

2nd Takbir: -

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍوَّاٰلِ مُحَمَّدٍ

وَّبَارِكْ عَلٰى مُحَمَّدٍوَّاٰلِ مُحَمَّدٍ

وَّارْحَمْ مُحَمَّداًوَّاٰلِ مُحَمَّدٍ

كَاَفْضَلِ مَاصَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ

عَلٰى اِبْرَاهِيْمَ وَاٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

وَصَلِّ عَلٰى جَمِيْعِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ

وَالشُّهَدَآءِ وَالصِّدِّيْقِيْنَ وَجَمِيْعِ عِبَادِاللّٰهِ الصّٰلِحِيْنَ۔

3rd Takbir:-

اَللّٰهُمَّ اغْفِرْلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰاتِ

وَالْمُسْلِمِيْنَ وَالْمُسْلِمٰاتِ

الْاَحْيَآءِ مِنْهُمْ وَالْاَمْوٰاتِ

تٰابِعْ بَيْنَنٰا وَبَيْنَهُمْ بِالْخَيْرٰاتِ

اِنَّكَ مُجِيْبُ الدَّعَوٰاتِ

اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔

4th Takbir: -

اَللّٰهُمَّ اِنَّ هٰذِهٖ اَمَتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ اَمَتِكَ

نَزَلَتْ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ

اَللّٰهُمَّ اِنَّ لَانَعْلَمُ مِنْهٰا اِلَّاخَيْرًا وَاَنْتَ اَعْلَمُ بِهٰا مِنّٰا

اَللّٰهُمَّ اِنْ كٰانَتْ مُحْسِنَةً فَزِدْ فِىْ اِحْسٰانِهٰا

وَاِنْ كٰانَتْ مُسِيْئَةً فَتَجٰاوَزْ عَنْهٰا وَاغْفِرْلَهٰا

اَللّٰهُمَّ اجْعَلْهٰا عِنْدَكَ فِىْ اَعْلٰى عِلِّيِّيْنَ

وَاخْلُفْ عَلٰٓى اَهْلِهٰا فِى الْغٰابِرِيْنَ

وَارْحَمْهٰا بِرَحْمَتِكَ يٰااَرْحَمَ الرّٰاحِمِيْنَ

5th Takbir and Dua: -

BURIAL OF A DEAD BODY

It is obligatory to bury a dead body in the earth in such a way that it's odour should not disseminate and also it should not be dug out by beasts. If there is a danger of the body being dug out by beasts, then the grave should be made solid with bricks.

The dead body is placed in the grave on its right side, so that it may face the Qibla completely.

It is also recommended that before burying the dead body, the coffin should be grounded some distance away from the grave and then taken to the grave after 3 such halts. All the 3 times the Coffin should be placed on the ground and then on the 4^{th} time the body would be lowered into the grave.

If the dead body is that of a man, then on the 3^{rd} time the coffin should be closed to the grave and the body be lowered in the ground headfirst.

When it is the body of a woman, it should be placed on the 3^{rd} time in such a way towards Qibla and be lowered by Mehrams from the side of the grave. A cloth should be spread over the grave so as to hide the dead body from the sight of others who are not Mehrams.

When the dead body has been lowered into the grave on it's right side, turn the dead body such i.e. completely facing the Qibla. Then the ties of its shroud should be unfastened. Its cheek should be placed on the earth and an earthen pillow be made and patted and placed under the head. The dead body should not be put flat in the grave and arrangements be made that it may not lie flat on its back. Before closing the grave, reciting of the TALQEEN is highly recommended.

For reciting the TALQEEN of a woman only a Mehram should step in side the grave. It is also recommended that the dead body should not be cradled when laid in the grave.

The person reciting the TALQEEN over the dead body should catch hold by his right hand, the right shoulder of the body and by his left hand the left shoulder of the body tightly, and keeping his mouth close to the dead body shaking its shoulder, say 3 times

TALQEENN FOR A MAN

اِسْمَعْ اِفْهَمْ ـ اِسْمَعْ اِفْهَمْ ـ اِسْمَعْ اِفْهَمْ ـيٰا

(Name of the deceased and his father, and shaking the shoulder of the dead)

هَلْ اَنْتَ عَلَى الْعَهْدِ الَّذِى فٰارَقْتَنٰا عَلَيْهِ مِنْ شَهٰادَةِاَنْ لآاِلٰهَ اِلَّااللّٰهُ وَحْدَهُ
لَاشَرِيْكَ لَهُ وَاَنَّ مُحَمَّداً صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمْ عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ
النَّبِيِّيْنَ وَخٰاتَمُ الْمُرْسَلِيْنَ وَاَنَّ عَلِيّاً اَمِيْرُالْمُؤْمِنِيْنَ وَسَيِّدُ الْوَصِيِّيْنَ
وَاِمٰامٌ اِفْتَرَضَ اللّٰهُ طٰاعَتَهُ عَلَى الْعٰالَمِيْنَ وَاَنَّ الْحَسَنَ وَالْحُسَيْنَ وَعَلِىَّ بْنَ
الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِىٍّ وَّ جَعْفَرَ بْنَ مُحَمَّدٍ وَّ مُوْسىٰ بْنَ جَعْفَرٍوَّعَلِىَّ بْنَ
مُوْسىٰ وَمُحَمَّدَ بْنَ عَلِىٍّ وَّ عَلِىَّ بْنَ مُحَمَّدٍ وَّالْحَسَنَ بْنَ عَلِىٍّ وَّالْقَآئِمَ الْحُجَّةَ
الْمَهْدِىَّ صَلَوٰاتُ اللّٰهِ عَلَيْهِمْ اَئِمَّةُ الْمُؤْمِنِيْنَ وَ حُجَجُ اللّٰهِ عَلَى الْخَلْقِ
اَجْمَعِيْنَ وَ اَئِمَّتَكَ اَئِمَّةُ هُدىً اَبْرٰارٌ يٰا ...

(Name of the deceased and his father, and shaking the shoulder of the dead)

اِذَا اَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُوْلَيْنِ مِنْ عِنْدِ اللّٰهِ تَبَارَكَ وَتَعَالٰى وَسَئَلَاكَ

عَنْ رَّبِّكَ وَعَنْ نَّبِيِّكَ وَعَنْ دِيْنِكَ وَ عَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ وَعَنْ اَئِمَّتِكَ

فَلَا تَخَفْ وَلَا تَحْزَنْ وَقُلْ فِيْ جَوَابِهِمَا اللّٰهُ جَلَّ جَلَالُهٗ رَبِّيْ وَمُحَمَّدٌ صَلَّى

اللّٰهُ عَلَيْهِ وَآلِهٖ نَبِيِّيْ وَالْاِسْلَامُ دِيْنِيْ وَالْقُرْآنُ كِتَابِيْ وَالْكَعْبَةُ قِبْلَتِيْ وَ

اَمِيْرُ الْمُؤْمِنِيْنَ عَلِيُّ ابْنُ اَبِيْ طَالِبٍ اِمَامِيْ وَالْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبٰى

اِمَامِيْ وَالْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيْدُ بِكَرْبَلَاءِ اِمَامِيْ وَعَلِيٌّ زَيْنُ الْعَابِدِيْنَ

اِمَامِيْ وَمُحَمَّدٌ الْبَاقِرُ اِمَامِيْ وَ جَعْفَرٌ الصَّادِقُ اِمَامِيْ

وَمُوْسَى الْكَاظِمُ اِمَامِيْ وَعَلِيٌّ الرِّضَا اِمَامِيْ وَ مُحَمَّدٌ الْجَوَادُ اِمَامِيْ

وَعَلِيٌّ الْهَادِيْ اِمَامِيْ وَالْحَسَنُ الْعَسْكَرِيُّ اِمَامِيْ وَالْحُجَّةُ الْمُنْتَظَرُ اِمَامِيْ

هٰؤُلَاۤءِ صَلَوَاتُ اللّٰهِ عَلَيْهِمْ اَجْمَعِيْنَ اَئِمَّتِيْ وَسَادَتِيْ وَقَادَتِيْ وَشُفَعَاۤئِيْ بِهِمْ

اَتَوَلّٰى وَمِنْ اَعْدَاۤئِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ اعْلَمْ يَا

(Name of the deceased and his father, and shaking the shoulder of the dead

اَنَّ اللّٰـهَ تَبٰـارَكَ وَ تَـعٰـالٰـى نِـعْـمَ الرَّبُّ وَاَنَّ مُحَمَّداً صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ نِعْمَ الرَّسُوْلُ وَاَنَّ اَمِيْرَ الْمُؤْمِنِيْنَ عَلِيَّ بْنَ اَبِيْ طٰالِبٍ وَّاَوْلاٰدَهُ الْمَعْصُوْمِيْنَ الْاَئِمَّةَ الْاِثْنٰى عَشَرَ نِعْمَ الْاَئِمَّةُ وَاَنَّ مٰاجٰآءَ بِهٖ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ حَقٌّ وَّاَنَّ الْـمَـوْتَ حَـقٌّ وَّسُؤٰالَ مُنْكَرٍ وَّنَكِيْرٍفِى الْقَبْرِحَقٌّ وَّالْبَعْثَ حَقٌّ وَّالنُّشُوْرَ حَقٌّ وَّالـصِّرٰاطَ حَقٌّ وَّالْمِيْزٰانَ حَقٌّ وَّ تَطٰائُرَالْكُتُبِ حَقٌّ وَّالْجَنَّةَ حَقٌّ وَّالنّٰارَحَقٌّ وَّاَنَّ السّٰاعَةَ آتِيَةٌ لاٰرَيْبَ فِيْهٰاوَاَنَّ اللّٰهَ يَبْعَثُ مَنْ فِى الْقُبُوْرِ۔

اَفْهَمْتَ يٰا

(Name of the deceased and his father, and shaking the shoulder of the dead

ثَبَّتَكَ اللّٰـهُ بِالْقَوْلِ الثّٰابِتِ هَدٰاكَ اللّٰهُ اِلٰى صِرٰاطٍ مُّسْتَقِيْمٍ عَرَّفَ اللّٰهُ بَيْنَكَ وَبَيْنَ اَوْلِيٰآئِكَ فِى مُسْتَقَرٍّمِنْ رَّحْمَتِهٖ۔

اَللّٰهُمَّ جٰافِ الْاَرْضَ عَنْ جَنْبَيْهِ وَاصْعَدْ بِرُوْحِهٖ اِلَيْكَ وَلَقِّهٖ مِنْكَ بُرْهٰاناً اَللّٰهُمَّ عَفْوَكَ عَفْوَكَ۔

TALQEEN FOR THE WOMEN

Only Mahram should sake the shoulders of the lady's dead body

اِسْمَعِیْ اِفْهَمِیْ - اِسْمَعِیْ اِفْهَمِیْ - اِسْمَعِیْ اِفْهَمِیْ یٰا

(Name of the deceased and his father, and shaking the shoulder of the dead

هَلْ اَنْتِ عَلَی الْعَهْدِ الَّذِی فٰارَقْتِنٰا عَلَیْهِ مِنْ شَهٰادَةِاَنْ لّاَاِلٰهَ اِلَّااللّٰهُ وَحْدَهٗ

لَاشَرِیْكَ لَهٗ وَاَنَّ مُحَمَّداً صَلَّی اللّٰهُ عَلَیْهِ وَآلِهٖ وَسَلَّمْ عَبْدُهٗ وَرَسُولُهٗ وَسَیِّدُ

النَّبِیِّیْنَ وَخٰاتَمُ الْمُرْسَلِیْنَ وَاَنَّ عَلِیّاً اَمِیْرُالْمُؤْمِنِیْنَ وَسَیِّدُ الْوَصِیِّیْنَ

وَاِمٰامٌ اِفْتَرَضَ اللّٰهُ طٰاعَتَهٗ عَلَی الْعٰالَمِیْنَ وَاَنَّ الْحَسَنَ وَالْحُسَیْنَ وَعَلِیَّ

بْنَ الْحُسَیْنِ وَمُحَمَّدَ بْنَ عَلِیٍّ وَّ جَعْفَرَ بْنَ مُحَمَّدٍ وَّ مُوْسیٰ بْنَ جَعْفَرٍوَّعَلِیَّ

بْنَ مُوْسیٰ وَمُحَمَّدَ بْنَ عَلِیٍّ وَّ عَلِیَّ بْنَ مُحَمَّدٍ وَّالْحَسَنَ بْنَ عَلِیٍّ وَّالْقَآئِمَ

الْحُجَّةَ الْمَهْدِیَّ صَلَوٰاتُ اللّٰهِ عَلَیْهِمْ اَئِمَّةُ الْمُؤْمِنِیْنَ وَ حُجَجُ اللّٰهِ عَلَی

الْخَلْقِ اَجْمَعِیْنَ وَ اَئِمَّتَكِ اَئِمَّةُ هُدیً اَبْرٰارٌ یّٰا ....

(Name of the deceased and his father, and shaking the shoulder of the dead

اِذَا اَتَاكِ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُوْلَيْنِ مِنْ عِنْدَ اللّٰهِ تَبَارَكَ وَتَعَالٰى وَسَئَلَاكِ
عَنْ رَبِّكِ وَعَنْ نَبِيِّكِ وَعَنْ دِيْنِكِ وَ عَنْ كِتَابِكِ وَعَنْ قِبْلَتِكِ وَعَنْ اَئِمَّتِكِ
فَلَا تَخَافِيْ وَلَاتَحْزَنِيْ وَقُوْلِيْ فِي جَوَابِهِمَا اللّٰهُ جَلَّ جَلَالُهٗ رَبِّيْ وَمُحَمَّدٌ
صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ نَبِيِّيْ وَالْاِسْلَامُ دِيْنِي وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ
قِبْلَتِيْ وَ اَمِيْرُ الْمُؤْمِنِيْنَ عَلِيُّ ابْنُ اَبِيْ طَالِبٍ اِمَامِي وَالْحَسَنُ بْنُ
عَلِيِّ الْمُجْتَبٰى اِمَامِي وَالْحُسَيْنُ بْنُ عَلِيِّ الشَّهِيْدُ بِكَرْبَلَآءِ اِمَامِي وَعَلِيٌّ
زَيْنُ الْعَابِدِيْنَ اِمَامِي وَمُحَمَّدُ الْبَاقِرُ اِمَامِي وَ جَعْفَرُ الصَّادِقُ اِمَامِي
وَمُوْسَى الْكَاظِمُ اِمَامِي وَعَلِيُّ الرِّضَا اِمَامِي وَ مُحَمَّدُ الْجَوَادُ اِمَامِي
وَعَلِيُّ الْهَادِي اِمَامِي وَالْحَسَنُ الْعَسْكَرِيُّ اِمَامِي وَالْحُجَّةُ الْمُنْتَظَرُ اِمَامِي
هٰؤُلَآءِ صَلَوَاتُ اللّٰهِ عَلَيْهِمْ اَجْمَعِيْنَ اَئِمَّتِي وَسَادَتِيْ وَقَادَتِيْ وَشُفَعَآئِيْ بِهِمْ
اَتَوَلّٰى وَمِنْ اَعْدَآئِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ اعْلَمِيْ يَا

(Name of the deceased and his father, and shaking the shoulder of the dead

أَنَّ اللّٰهَ تَبَارَكَ وَ تَعَالٰى نِعْمَ الرَّبُّ وَأَنَّ مُحَمَّداً صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ نِعْمَ
الرَّسُوْلُ وَأَنَّ اَمِيْرَ الْمُؤْمِنِيْنَ عَلِيَّ بْنَ اَبِيْ طَالِبٍ وَّاَوْلَادَهُ الْمَعْصُوْمِيْنَ الْاَئِمَّةَ
الْاِثْنٰى عَشَرَ نِعْمَ الْاَئِمَّةُ وَاَنَّ مَاجَآءَ بِهٖ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ حَقٌّ وَّاَنَّ
الْمَوْتَ حَقٌّ وَّسُؤَالَ مُنْكَرٍ وَّنَكِيْرٍ فِى الْقَبْرِ حَقٌّ وَّالْبَعْثَ حَقٌّ وَّالنُّشُوْرَ حَقٌّ
وَّالصِّرَاطَ حَقٌّ وَّالْمِيْزَانَ حَقٌّ وَّ تَطَايُرَ الْكُتُبِ حَقٌّ وَّالْجَنَّةَ حَقٌّ وَّالنَّارَ حَقٌّ
وَّاَنَّ السَّاعَةَ آتِيَةٌ لَارَيْبَ فِيْهَا وَاَنَّ اللّٰهَ يَبْعَثُ مَنْ فِى الْقُبُوْرِ.

أَفَهِمْتَ يَا

(Name of the deceased and his father, and shaking the shoulder of the dead

ثَبَّتَكَ اللّٰهُ بِالْقَوْلِ الثَّابِتِ هَدَاكَ اللّٰهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ عَرَّفَ
اللّٰهُ بَيْنَكَ وَبَيْنَ اَوْلِيَآئِكَ فِىْ مُسْتَقَرٍّ مِّنْ رَّحْمَتِهٖ.

اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهَا وَاصْعَدْ بِرُوْحِهَا اِلَيْكَ وَلَقِّهَا مِنْكَ
بُرْهَانًا اَللّٰهُمَّ عَفْوَكَ عَفْوَكَ.

WEHSHAT PRAYERS:

These prayers are offered in connection with the fear caused by loneliness in the grave of the dead person

It is better that on the first night after the burial of a dead body WAHSHAT PRAYERS be offered for it.

The method is that in the first rakat after recitation of SURAH-AL-HAMD, AYATAL KURSI should be recited once and then in 2nd rakat after the recitation of SURAH-AL-HAMD, SAURAH AL QADAR be recited 10 times. Does the prayers comprises of two rakat.

After offering SALAM please say ALLA HUMMA SALLIALA MUHAMMADIN WA ALI MUHAMMAD WAB AS SAWABAHA ILA QABRI and give the name the dead person and the father.

These prayers can be offered after maqrabian the earliest possible after burial.

This completes the funerary rights and this matter is concluded with the humble request.

HUMBLE REQUEST

I, AGHA ASGHAR MIRZA THE FOUNDER OF MUFID IDARA TAJHEEZ O TAKFEEN TRUST (REGD) DO HEREBY REQUEST THE VIEWERS AND THE LISTENERS TO PLEASE RECITE A SURAH-E-ALFATIHA FOR THE DECEASED OF THOSE WHO HAVE HELPED THIS CAUSE IN ANY FASHION PLEASE ALSO PRAY FOR THE PROSPERITY SUCCESS, HEALTH AND LONG LIFE FOR THOSE WHO HAVE BECOME A SOURSE OF HELP TO THIS MISSION (AMIN).

<u>CONTACT: - AGHA ASGHAR MIRZA</u>
FOUNDER MUFID IDARA-E-TAJHEEZ-O-TAKFEEN TRUST (REGD)

<u>PHONE #: - 0320-5009004</u>

ADDRESS :-Q-324 SAIDPURI GATE RAWALPINDI PAKISTAN

Please send your donations on the following address:

Mufid Idara Tajheez-o-Takfeen Trust (Regd.)
A/c. No. 337, First Women Bank, Chandni Chowk, Rawalpindi, Pakistan.

Note: We are trying to become a problem solver in connection with funeral process to the entire world, so that the aggrieved family could be facilitated. Such as giving the facilities, instructions and providing Kafans **FREE** to the deservers.

So please strengthen the Idara by your financial, moral support so that the work may continue for centuries to come.

Please understand, this Idara is entirely non commercial and doing this work for the blessings of Almighty Allah and Charharda Mausumeen.

Audio, Video cassettes and Cds could be obtained **FREE** of cost, only for propagation.